

A SERMON BRIEF-  
LY COMPARING THE E-  
STATE OF KING SALOMON AND  
his Subiectes together with the condi-  
tion of Queene ELIZABETH  
and her people.

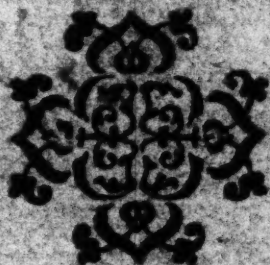
PREACHED IN SAINCT MA-

*ries in Oxford the 17. of November, and  
now printed with some small alteration,*

by JOHN PRIME,

1585.

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Vniuersitie. 1585.

STANDARD BRIEF

1. The object of this brief is to provide a summary of the information available to the Committee on the subject of the proposed new law.

2. The Committee has received a number of representations from interested parties, and has considered them carefully.

3. The Committee has concluded that the proposed law is necessary, and that it should be passed.

4. The Committee has also concluded that the proposed law should be amended in certain respects.

5. The Committee has therefore recommended that the proposed law should be passed, with the amendments proposed by the Committee.



6. The Committee has also concluded that the proposed law should be passed, with the amendments proposed by the Committee.

7. The Committee has therefore recommended that the proposed law should be passed, with the amendments proposed by the Committee.

8. The Committee has also concluded that the proposed law should be passed, with the amendments proposed by the Committee.

9. The Committee has therefore recommended that the proposed law should be passed, with the amendments proposed by the Committee.

10. The Committee has also concluded that the proposed law should be passed, with the amendments proposed by the Committee.

# TO THE CHRISTIAN

*Reader Grace and Peace.*



PRESENT occasion (gentle Reader,) moueth me to present thee with this little Sermon, lately preached & earnestly requested at my hands. Once printing doeth ease the often copying out. Verily therein is no great matter of such moment, but only a desire to affect and stir vp some duefull cogitations in the mindes of the hearers in these last and vnthankfull dayes.

And soothly, I was the lesse carefull to perfourm many proofes either of the Princes sacred authoritie or happie gouernment in the execution and fruites thereof, being priuie afore-hand to the printing of M. D. *Bilsons* verie learned and like careful booke in these respects, euen now comming foorth, by way of thorough & perfit answer to turbulent wits and troublesome heades, and vaine

A 2

*defenders*

*P.B. 53.*

*L2.*

*The Epistle.*

defenders of falsly so called Catholiques against the necessary and mercifull execution of due Iustice and her Maiesties Lawes.

And herein (good Reader) my verie hart reioyceth that the long barrenesse of one and the same College at length with much adoe first hath brought forth him enabled to incounter with the best of our olde deceiued predeceffours, to witte : D. Cole, D. Harpsfield, D. Harding, D. Sanders, Dorman, Rastall, D. Stapleton, Points, Marshall, Fowler, Hyde, William Rainoldes and the rest. God of his goodnes increase our knowlege zeal and discretion, to the discharge of our dueties vnto the ful. *Pharao non dimittet nisi in manu valida*: Poperie is not ouercome by silence, ignorance and sufferance. And know you my brethren of greater ability & gifts (who euer you be) it is a certaine experienced truth; Papists neuer flocke togither, neuer mutter Asdod and Spanish in corners, neuer vent & sparfe abroad lies & fables at ordinary meetings, neuer write, crake & vaunt

Exod. 3.



*The Epistle.*

so fast, but as croking toades against  
a storme. God make vs wise to discern  
who be who, and ready prest alwayes  
to diuert their spite, & defend his truth.  
Remember that words: *Negotium domus* Luc. 13.  
*veniam.* Hide not your talents, omit not  
opportunities, occupie till I come. Fare  
you well in Christ Iesu.

*New Colledge in Oxford*

27. Nouemb. 1585.

28 MR 59

A 3

Blessed



1. KINGS 10. 9.

Blessed be the Lord thy God, which  
loued thee, to set thee on the throne of  
*Israel*, because he loued *Israel* for euer,  
and made thee King to doe equitie and  
righteousnesse.

1574.



These words, some yeares  
since ( as some of you  
may remember ) vppon  
this yearelie and happie  
occasion were most lear-  
nedly, largely, and effec-  
tuallie debated with you. In resuming  
the same againe, my purpose is not to  
venture flight with the Eagle, or to run  
with the Gyane, or any way to compare  
with that excellent man. Onelie, for good  
reasons mouing me there-unto, I haue  
rather chosen to solbe in a ground readie  
plowed vp to my hand, than to breake  
vppe a newe at mine owne choice.

Without more adoe, or farther im-  
pertinent

## A Sermon.

pertinent prefacing, these wordes and the whole storie of the Queene of Saba is not only recorde<sup>d</sup> here, but also word<sup>s</sup> <sup>1.King.10</sup> for worde repeated againe in the latter booke of Chronicles, as a matter wor<sup>th</sup>y all memo<sup>rie</sup> and admiration. <sup>2.Chron.9.</sup>

For, that a woman and shee a Queene, and (as our Sauour noteth) from the <sup>Mat.12.45</sup> farthest partes of the earth, onelie moue<sup>d</sup>

ued with the fame of a wise man, should come so readilie to learne wisdom, is moze than straunge, & deserueth euerla<sup>sting</sup> praise with all posteritie in ages succeeding, and shee shall rise at the last day of doome and iudgement to the con<sup>demnation</sup> of the maruelous sloth of some whole generations. <sup>Luc. 11.31.</sup>

Some other, her like, would haue dealt after a diuerse and a dislike sort, as for example, reasoning thus: I am a woman, by nature weak and can not; a Queene, and neede not; of soueraigne estate and it were vnseem<sup>lie</sup> to leaue my people at random and to venture at auentures & to trauell abroad. The way is long and tedious: the iour<sup>ney</sup>

### A Sermon.

ney dangerous, full of cruell beastes, and  
of men worse than beastes: the same is  
but a report, and reportes are not alwaies  
true. But shee fore-casteth none of all  
these donbes and inconueniences, neither  
the vncertainty of the euent, nor perill of  
the way, nor tediousnesse of the iourney,  
nor dignity of her person, nor infirmitie  
of her sexe. Shee, as a faire type, and a  
timely first-fruite of the gentils, presen-  
teth herself among the people of G D D,  
preferring the aduenture for wisebome,  
more, than for silver, gold, or what euer  
thing else of richest price. And being  
nowe come to Ierusalem, conferreth at  
large with Salomon himselfe, and recei-  
ueth speciall aunswere in euery thing a-  
boue expectation. After a while, she sur-  
ueieth his buildinges, and taketh parti-  
cular viewe of his whole house and go-  
uernment, and when shee had considered  
all; the order of his realme, the array of  
his seruitors, the manner of his waiters,  
their attire, their diet, their blessed rounge  
and place wherby they enioyed the hap-

Prou. 3. 15.



# A Sermon.

by presence of so woonderfullie wise a  
Prince, that could aunswere to every her  
question, demand, and motiue that shee  
could make, shee was all amazed, and her  
spirite was taken from her. And com-  
ming to herselfe againe, she breaketh forth  
no doubt, by the spirite of God into the  
woordes of my text:

Blessed be the Lord, thy God which  
loued thee &c.

A blessed God and a louing,  
a blessed Prince, and } beloued of God.  
a blessed people }

A blessed God, to be praised and blessed Rom. 1. 25.  
for ever (as the Apostle speaketh) Amen. & 9. 5.

But wherewith this Queene beginneth,  
namely, with the praise and blessing of  
God, God willing, we meane to inter-  
lace all, and end the whole. In the  
meane while, consider wee apart Gods  
blessings,

1 } Salomon, and  
2 } upon } Salomons subiects.

Salomons blessing, and louely estate  
is therefore termed so and so pronounced  
here,

## A Sermon.

Psal. 84. 10.

Prou. 8. 15

Osc. 3. 4.

here because god placed him in the throne of regiment amongst his people. And in truth, to be a plant in the Lordes orchard, to bee the woorkmanshippe of his owne hands, toward the toppe, or in the middle, or neere the foundation, or where-about so-euer in the frame of his building, euen to bee the poorest doore-keeper in all his house, is no small benefit, or common blessing: yet is this more properly his doing, and hee alone chiefly planteth and placeth all that are allotted to chiefest roumes.

The Sunne placeth not it selfe about the Moone and starres: The head setteth not it selfe vpon the shoulders: By me (saith the wisdom of God) Kings raigne: as if it were saide, if by others, as it is complained in the Prophet Osce, then not by me, and therefore by me alone (saith the wisdom of God) Kings raigne: that is, they beare their scepters and weare their swordes and sit in their thrones, BY ME they raigne.

And, great reason wee thus iudge of Soueraigne authoritie. All thinges in the world,

## A Sermon.

world: the least, the vilest, the least of account; the lease of a flower, the fall of a sparowe, the feather of a bird, the foode of rauens, the fodder of oxen, the bristle of a hogge (as Augustine speaketh,) the teares of our eies, and colour of our haire come all within the span and compasse of Gods almighties power-full doing, and particular direction. Nowe, he that careth for litle thinges, is he carelesse of the greatest? He that careth for the haire, he can not but care for the body: and hee that careth for the bodie, careth for the head; and he that respecteth the bodie, the head, the haire, the whole, the parts, great and lesse, principall and excrementall of priuate men, without all question regardeth much more the bodie politicke and the heade of the common-wealth. All authority is of God, and therefore kinglie most of all, even as all the waters issue from the Ocean, but more immediatlie the great riuers.

This speech were utterly needlesse, were wee not fallen into the maintaine of the

Rom. 13. 1.  
1. Pet. 2. 13.

- A Sermon.

Iude 8.

2 Sam. 16.5

Edward  
Hance, &  
his Duckett

the world, wherein S. Iudes reprehension may iustly take place: when men are not onely despisers of gouernours, as Shimei was of Dauid, but euill speakers and misconsterers of authoritie it selfe and soveraigne gouernment in the highest degree. Treason against the Prince is no sinne against God, saith Euerard Hance, as you may reade in the wise and True report of the Arraignment and execution of the Popish Traitor.

Our present storie, of the enthyronizing of Salomon informeth vs better, & teacheth vs a contrary lesson, and sheweth plainly, whente princely gouernment is desired and doth depend. I know, Berzabe Salomons mother, Dauid his father, Nathan the Prophet, Zadock the Priest, were all for Salomon. But Adoniah was the elder brother, and Salomon the younger; Abiathar the high priest anointed Adoniah, and not Salomon; Salomons mother was a blemished woman; and Adoniah was in a kinde of real possession of the kingdom, and what but



Mane meenes can we imagine then could hinder him and thm, and helpe Salomon to remede all? Ioab a great man and a mightie for valour, cunning and courage, would venter limme & life, and had set his rest vppon the cause.

Wherefore Bennaiah when he saw how the world went, yet on the contrary side perceiving how David was resolved that Salomon for al this shold succeed, wished from his heart it might be so: So bee it, said he, & not contented therewith addeth after in few but effectual words, praying: The Lord God of the Lord my king, ratifie it. As if he should haue saide, Berzabe, Zadocke, Nathan, and I, yea David himselfe would haue it so: but God say so to. For if God say no it can not be, but if he say so notwithstanding all vnlikelihoods, if God ratified it, it shall stande, and must be so.

1. Reg. 1. 36.

A worchy and a wise and a true saying (and to conclude this matter) most agreeable to the Psalme: Promotion cometh neither from the East, nor the West. No,

Psalm 75. 6.

my

my brethren nor from the north, nor south.  
 The Lord of Lordes and king of kinges  
 and gouernour of all thinges, ruleth, ouer-  
 ruleth al in al specially al these cases of re-  
 giment euen by his plenary power and at  
 his owne and absolute pleasure: as hath  
 beene bouched in generall and in particu-  
 lar is declared that his meere loue to  
 Prince and people it was that placed Sa-  
 lomom, & disappointed Adoniah.

But in sooth, is it such a blessing so great  
 a benefit proceeding all of loue to bee a  
 king? Howe saith one, that the Princely  
 cloke is lined all within with pinnes and  
 picking needles? An other that a crown  
 is not worth the stouping for? A thirde,  
 that, if profer were made necessarily to ac-  
 cept either present death, or the Princely  
 Diademe, he would make willing choise  
 rather to go straitway to his graue, than  
 any way to the chaire of estate. And be-  
 caus: domesticall examples touch nearest, &  
 affect most, our soueraine & careful queene  
 the Lordes annointed ouer vs, in an ex-  
 hortation to her councell and iudges, for  
 a due

a due consideration ouer her people, among  
other words euer to be remembred of their  
honors, hath these of her selfe: I care not  
for my selfe, my life is not deere vnto  
me: My care is for my people. I pray  
god who euer succeedeth me, be as care  
full as I am. They, who might know  
what cares I beare, would not thinke it  
so great a ioy to weare the crowne.

In.B. Jewels  
view of the  
Bull.

In the booke of Iudges the ninth chap- Iudges. 9.  
ter there is a parable and a storie to this  
purpose; read you the story, I will touch  
onely the parable: In deede the sweete  
figge tree, the pleasant vine, the fatte  
olive refused preferment, when it was  
offered. But (beloued) figtrees, vines  
and Olives are geisen and rare, & grow  
not in euery ground. The scratching brā-  
ble, that is rife & common in euery hedge,  
redily accepteth the offer, & willed al the  
trees to come vnder his shadow without  
straining curle at the matter. Generally,  
Adams childezen, some moze, some lesse, &  
almost al, haue some desire to ride the horse  
they cannot manage. Absalō in this affectio  
ember

2.Sam.15.

Hester. 6. 6.

Cyprian.  
de Ten. &  
Iesunio.

Cardinal  
Woolsey.

Nazian. ad  
Procop.

embayleth the hearts of the subiects from  
his own most louing father. A man blown  
vp with this winde would needes ride the  
kingly horse, and weare the Princely robe  
and ring, with sound of trumpet & procla-  
mation made in open sight. Thus shall  
the man be honoured whom the king  
will honor. What ambition (saith Cy-  
prian) sleepeth (and lodgeth) in the bo-  
som of Priestes. No, no, Cyprian, lodge  
it may, but where it lodgeth it can not  
sleep: it maketh men wake when other men  
 sleepe. Neither will I wander abroad for  
prose hereof: It caused Yorke to strue  
with Canterburie, and Canterburie of-  
ten to struggle with the king, and Yorke  
again of later yeares it made to bee a-  
gainst and for the Pope: and lastly to the  
end to be Pope himselfe he would venter  
all England, as the Pope doth alwaies at  
Christendome to maintaine his triple  
crowne. Philarchie lust for honour, and  
loue of imperie troubled not onely some  
single men, but (as in Nazianzens time)  
whole counsels were so sea-sick with this  
passion



# A Sermon.

passio, that Nazianzenes quiet nature was fully resolved neuer to resort to such distempered assemblies. But if it be thus in y<sup>e</sup> priest hood, much worse it can not choose but be in their minds, whose life is a worldly glory & whose only desire is to be aloft, to be the monarks, if it bee but of a mole-hill: and yet some whole dominions are to litle for some, & sometimes meaner men of lower lot can dreame euen Iosephs dreame, but not with Iosephes spirite: that al the sheaues of the field must stoupe to their sheaue, that the sun moon and starres, the Queene, Nobles and realme must bowe & bend before a stinking snuf, a Stukeley, a faithlesse person & peruered beast, & yet the best instrument of holy fathers pride. But pride hath had hir deserued ruine. As Absolons fancifal heade was hanged in his own lockes, and Haman on his own gallowes, so Stukeley & Stukeleis like haue had their iust deserts, & drank the wine of their own vint age.

Notwithstanding all this, to vse Hamans words to a truer sense, most true it is: So & so and in greater, truer, & incomparably

B

better

Genes. 37.

Thomas  
Stukeley.

A Sermon.

2.Chro.9.8

better sort shal he be honored, whō God will honor, w<sup>th</sup> this most honorable calling of being a lawfull prince to the end he be his own lieutenant, to sit in y<sup>e</sup> throne\* in his own stead, to be & bear the image of his maiesty, to haue the credit of kingdoms, & care of his people, to feed Israel, to guide Iacob, to gouern Iudah, to be a foster-father & a nurcing mother vnto his Church; to bee the instrument & angel of God, as the woman of Thecuah said to Dauid, to be the horse & chariot, the bones and strength; to be the head, & the eie of direction, for iustice, equity & good order in a commonwealth. This is no small prerogatiue or common priuilege. And in one word, this was Salomons case: & was this no blessing?

2 In the second place consider we the blessing & loue of God towarde Salomons subjects. As the wickednesse of the king bringeth the wrath of God vpon the whole realm Gen.20.9. so when wise & very wise men gouern, the gouernment is stable, and they so gouerned are most happy. As when Salomon should build the temple, he cared little  
for

## A Sermon.

for hey, for straw, for vntēpered moztē, for  
vnskillful woꝝkmen, he sent for Hyerā, & pro-  
uider (as Dauid his father had done before  
him) for the gold of Ophir, & cedars of Liba-  
nus: Euen so God in the edifice of his chosen  
peculiar people, for the greater benefite and  
beuty of the whole woꝝk, he chuseth no Na-  
bal, no foole as Nabal was to be their ruler,  
but Salomon the wisest man that euer was.  
If the pꝛince bee wise, the people be the wi-  
ser; if he be blessed of God, they be most hap-  
py. *Si cactus caco praierit*: If the head be ill, the  
members cannot prosper: if the blinde lead  
the blinde, they both fal into the pit, & the pit  
is bottomlesse: but if the eie be sound, the  
fish is sweet. A good neighbour (as we say)  
is a great comodity, a gracious pꝛince hath  
no cōparison to speake of. A candle lighteth  
a house, the sun the woꝝld: a wel is competēt  
for a few, it is the stream that easeth the cou-  
trie: one beame beareth an other, one peece  
of a bough feedeth another; it is the founda-  
tion, it is the roote that vpholdeth the buil-  
ding & cherisheth the whole tree. Somway  
semblably in this case, Israel reaped mutual

## A Sermon.

helpe ech of other, but the sun, the generall light, the streame, the foundation, the root of their blisse & whole repose next & immediately vnder God depended altogether and rested most in hauing Salomon to be their prince. Under him, their peace and plenty was moze than woonderfull, siluer was as common as ruble in the streetes, and euery mā sate without any feare at ful ease vnder his vine. Were these no blessings? No dout the Lords blessings & rare effects of his singular loue, wherein he blessed Salomon and by him them, powzing the ointment on his head that it might descend & be deriued to the rest parts of the whole body of the common-wealch. Not the poozest woman, but had accesle, and inioyed her right, as appeareth in the strife for the liue child, and whose the deade should be. So wise, so willing a prince was he, so happy a people were they, and (which was all in all) so louing a God was God vnto them both.

1.Kin.3.17.

And heere I pray you haue resort your selues vnto, and vie w the stoyr as it lieth in the Bible, and you shal perceaue I haue but tripped



## A Sermon.

tripped ouer things. And now we, because I am desired to bee shoyt, who neuer loued length, right worshipful and deere countrymen, looke wee homeward a litle, and as it were out of the looking glasse of this scripture by way of reflexion I beseech you consider what blessings also on vs God hath bestowed, by what meanes they haue been receiued, & what dutifulnes is due therefore. Flattery becommeth no place, but lest of all the pulpit. Be it spoken to the praise of God for it is a truth, and you, who knowe anie thing and haue a true tast of things, knowe I lie not; God hath blessed her maiesty with a wise, a wealthy, a peaceable, and a godlie raigne.

**T**HE time was, when Steuen Gardiner Bishop of Winchester and canceller of England, a wilier serpent than all his brethren, worse than Abiathar, and as bad as Achitophel laied his complot to preuent her preferment, and in deede vpon vaine surmises without all prooffe or legall calling to question most wrongfully brought her Grace to that heauy and doleful plight,

## A Sermon.

that for griefe of minde, and sorow of heart she heartily wished rather to haue beene a pooze milkmaid in Woodstocke park than a Kinges daughter, and a Queenes sister, and heire apparent to sundrie Realmes.

The Lorde  
William  
Howard &  
the Lord  
Williams, &  
some others  
could do no  
more than  
they could.

In al the world she found no friend, no able friend, no firme hope or present help but in God alone, the sure rock of her foundation. Only he that is mighty magnified her and tooke her from the prison, as Ioseph from the stocks, and made her our Queene, and as it were a Martha to prouide for Christ in his members, and as a Marie to heare him in his ministers, and as a verie Debora, to execute iustice, equitie and trueth in this English Nation. And hee, that preferred her at the first, preserueth her still, (and preserue her euer.) But all this was, because he had a tender, a sauourable, and fatherly respect to her and our former troubles for euer more.

Since her happy raign, some unhappy persons (as what fielde hath not some blasted eares?) haue sought (& if they will needes be traitors, long may they seek but all in vain) the

# A Sermon.

the ruine of the realme, and destruction of  
 her person, but they haue not preuailed at al.  
 The master of all misrule Pius the fifth, &  
 his Bull which Harding and his fellow pro-  
 cured, & Felton affixed in her principal city,  
 Moortons conspiracy with Westmerland  
 and his complices in the North, Daluies  
 promised aide; the great and popular man  
 with all his potent endeuours, rumoꝝ and  
 bauntings of the Duke of Florence and  
 Don of Austria, what haue they effected?  
 haue they preuailed? In late times and very  
 lately of greene memoꝝy, Mendoza his tra-  
 uels and treacherous embassay: his and his  
 casting lots foꝝ our garments, Throgmor-  
 tons beadroll of recusants, and kalender of  
 Inglish helpe foꝝ the inuading of England,  
 Ardens villanous desire, Somerfieldes  
 dagge, and Ap-harries dagger, as Stories  
 are in foꝝmer times, haue missed their wic-  
 ked purposes all, and haue not preuailed.  
 Foꝝren enimies, home libellers and rebels  
 mighty oꝝ weake, many oꝝ fewe, sub-  
 tile oꝝ rash, secret oꝝ open, they haue vndone  
 themselves, against vs, our Queene and  
 country

A Sermon.

contrary they haue not preuailed.

Herein it is not to be denied, her sacred  
Majesty & her most honorable councell haue  
Argus eyes (or rather to speake in this place  
more religiously, & lesse profanely) In great  
measure, wise hearts haue they, as Salo-  
mō had; her friends are many & sure, her no-  
bles trusty, her seruants true, & her subiects  
loyall, her people willing & her realme no  
begger. Siluer is not as plenty, as stones in  
the streetes, yet most men haue more plate  
now than their great grandfathers had pe-  
ter in elder age, & for general munitions, the  
like store of weapons, armour, shot, powder,  
& people were neuer comparable in her an-  
cestors daies, her nauy incomparably strong  
& the sea about vs a maine defence. But, but  
(deere countrimen, & christians) as I tolde  
you the other day, except God had watched  
& warded & kept our citie, except he had held  
his holy hand ouer vs, except he had risen vp  
like a Giant, & pleaded his, her & our cause  
against our, her, & his mortall foes, except  
he had bard our gates, & bared his arme and  
stretched it forth for our defence (Sanders  
warring



## A Sermon.

warring; Alen libelling; the Iesuits finely  
lying, sophistically iugling, & doubtfully an-  
swering; the Pope cursing; the Guise prac-  
tising; the Spaniard vndermining, Ireland  
& the North rebelling, & pioners still wor-  
king) what had bin conte of this litle realm?

Notwithstanding, bzethzen, bee of good  
cheere, lift vp your heades, your hands and  
hearts; lift vp your heades and bee of com-  
fort, your handes to heauen & your hearts to  
God, the God and hoꝛne of our saluation, the  
Lord of hosts. The hoꝛse of Egypt is flesh &  
not spirit, their men but men & not God.  
The blast of a hoꝛne, the blaze & flash of a  
broken lamp, litle things in the eies of the  
world and lesse in their own conceit haue o-  
uerturned citiees, conquered countries, and  
banquished gianes when God so would. And  
one woman by the helpe of him, in whom she  
trusteth, euen ELIZABETH by the grace  
of God our gracious Queene is and shalbe,  
and shalbe reputed for euer, the terroz of  
her foes, the comfort of her friends, the glo-  
rie of England, the Jewel of the world, and  
diamond of chꝛistendom. Euen so (O Lord)  
because

Iosua-6.  
Iudges.7.

# A Sermon.

because of perfit loue thou hast loued her so.

In the meane time vnnaturally minded men, traitors to Ierusalem & enemies to Sió, hauing euill will to both commonwealth & church of ours, & thinking it best fishing whē the water is trobled most, ban & curse, raue & take on like mad men, oꝝ losing mates & lost companions, not seeing so much as Balaam that sawe lesse than his Assē, and yet saw thus much and sayd accordingly, that for a house ful of gold he could not curse where God did blesse.

Numb. 23.

But is there no remedy? can no musicke assuage these passions? Will Ephraim bee wilfull? Will Israell trust to a reed? can Papists imagine that strangers will doe them good? and deeme they that God wil prosper a cursing generatio? And what if their treacheries (which god auert) might take effect?

Ose. 8. 7 ]

\*he, that soweth a wind, shall he not reape a whirle-wind? do they remember, oꝝ haue they forgotten, oꝝ haue they not reade couēty Melunes most memorabile counsel to our English nobles? who, (after that the barons of this realme, misled by fancy of their own,

Mat. Parif.  
Radolph  
Niger. cap.  
47.

and

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and faction of the Clergy and prouocation of the Pope at first had brought in Lodouik the French kings sonne, to be king of England, in king Iohns steede) moued with conscience, falling deadly sicke at London, calleth certain of the barons vnto him & said: I lament your sorrowful case, & pitie with my hart the destruction that is coming towards you and your country, the dangerous snares which are prepared for your vtter confusio are hidden vnto you: you see them not yet, but take heede of them in time. Prince Lodouike hath sworn no final oth and sixteene of his Barles and Nobles with him, that if he get once the crowne, he will banish & depriue them all of lands and goods, at least, if not of life, euen as many as hee proueth to haue gone against their liege king and his noble person. And (saith the worthy Melunc) because ye shall not take this tale for a tale, I assure you on my soule (lying now at the mercy of God, when it is no fitte time to lie) that I was one of them which was priuy & sworne to the same. I haue remorse thereof, and therefore I giue you this caueat. I pit-

## A Sermon.

ty pooze England, which hath bin so worthy a nation that now it is come to so miserable extremity. And when with teares hee had blubbzed a space he beginneth a litle while a fresh againe: my masters, I aduise you earnestly to prouide for future extremities in season, I forwarn you of good will and for my conscience sake, and so after a few words to like sense, hauing discharged & unburdened his heauy soule for the matter, he gaue vp the Ghost.

Iosu. 9.

Let English harts apply this story, I wil not amplifie. In the booke of Iosua the Gabionites for all their crouchings, old bottles fined bread, and proffered friendship were made no better then wood-cleauers & water bearers, brudges and slaues to the vilest function. A foolishhe & a desperate sheaf it is that when it hath brought in fier & sette the barne all in a flame can possibly suppose it selfe can escape. Experience doth tell the contrary: reason, religion and scripture doe teach vs better: To wit: to forethinke our selues, to thinke reuerently of the Lordes annointed, & to thanke God for all his blessings



## A Sermon.

sings. They who were weary of Salomon were wearied out with Roboam who succeeded Salomon. But what speak I to deaf ears, which is, but to powder the flint, to plow the rocke and sow the sand, and so to loose both salt, seed, and labour?

My brethren in christ, my natural and naturally affected Countrimen, I speake to you: we haue gods blessings, we finde and feele those bodily and ghostly commodities which our pooze neighbors want, God help them. Neither are our desertes, better than theirs, for ought I see. Do we thinke we are privileged without couenant of duty or prouiso of forfeiting our estate more than are others? Security maketh fooles, and folly bringeth confusion, and perfitte wanton or waiward vnthankfullnes maketh a perfitte separation and diuorſe betwixt vs and our God. The noble men of Israel, where they braued it most, and nothing remembred God, & lest thought of danger, in the hills of Gelboe lost their liues. God forbid that the milones of our Queene, the fatte of our Country, the plentie of the realm, the wise-  
dome

2. Sam. x.

## A Sermon.

dome of our rulers, and the blessings of god  
should be our bane. May rather God blesse  
vs with the gift of his grace in thankfulness  
to blesse him euer that he may blesse vs al-  
waies more & more, & as Bennaiah wished,  
so wish we al, euen god say so for euermore.  
The happy resolutio of this time, the course  
of this great assembly, the coueniency of my  
text & al holy writ besides, iointly with this  
good example of the Queene of Saba & the  
Sacrament and Eucharist which now wee  
shal partake being y pledge of his good wil  
& paume of his fauor, and seal of his mercies  
to vs-ward, and likewise also on our partes  
to him being the prouocation and promise  
of our thankfullnes, and Sacrifice of praise,  
should moue al to laude and praise his  
holy name for euer more woꝛld  
without end.

Amen.

28 MK 59

1. Cor. 10. 15.

I speake as vnto them which haue vnderstand-  
ing, Iudge ye what I say.

## A PRAIER IN CON-

*sideration of the former  
respects.*

**A**L humble and hartie thanks be rendred vnto thee O Lord God almightie, Father of mercies and compassion, that in this later age & euil dayes, hast placed, directed and preserued, by thy singuler goodnes and speciall prouidence thine handmaid ELIZABETH, our dread Soueraigne in the Seat of her father, alwaies maintaining her cause against all her enemies, who in great rage haue risen against her, but thou O Lord was on her right hand, that she should not be moued. Continue the course of this thy goodnes towards vs, we beseech thee for thy holy names sake. Neither be prouoked in thy displeasure for our vnthankfulnes toward her and thee. Awage the malice, conuert the harts or confound the deuises of al them that haue euil will to thine annointed, & repine at her good proceedings, & stirre vp her hart more & more to loue thee, that hast so perfectly loued her, and to blesse thee, that so hast blessed her, to serue thee her only Sauour euermore, by publishing peace & trueth, peace, iustice and equitie in this church and Common wealth, that we & our posterity after vs may many yeares meet in this place and the like as at this time & vpon this occasion and to this purpose, that thy blessings O Lord may be acknowleged, our ioy increased, her old age comforted, this Realme established in the true worship & seruice of thy holy name through Iesus Christ. *Amen.*